¶ A path way ĩto the holy scrip-ture.

I Do maruayle greatly / derely beloued in Chriſt / that euer any man ſhulde repugne or ſpeke a gaynſt the ſcrypture to be hadde in euery language / and that of euery man. For I thought that no man had ben ſo blynd to aſke why lyght ſhuld be ſhewed to them that walke in darknes / where they can nat but ſtomble / ⁊ where to ſtomble is the daũger of eternall dampnacion: either ſo diſpytefull that he wolde enuy any man (I ſpeake nat his brother) ſo neceſſary a thing: or ſo bedlem mad to affirme that good is the naturall cauſe of euyll / ⁊ darkeneſſe to procede out of lyght / ⁊ that lyenge ſhulde be grounded in trouth ⁊ verytie / and nat rather clene contrary that lyght diſtroyeth darkenes / and verytye reproueth all maner lyenge.

Neuertheleſſe / ſeyng that it hath pleaſed god to ſende vnto oure En-

glysshe men/euen to as many as vn
faynedly desyre it / the scrypture in
their mother tonge / consyderynge
that there be in euery place false te-
chers & blynde leders / that ye shuld
be disceyued of no man. ¶ I supposed
it very necessarye to prepayre this
Path way into the scripture for you
that ye myght walke surely & euer
know the trewe from the false. And
aboue al to put you in remẽbraunce
of certayne pointes which ar: That
ye well vnderstande what these wor-
des meane. The olde Testament/
the newe Testament / the lawe / the
gospell/ Moses/ Christ/nature/gra-
ce/ worckyng & beleuyng/ dedes and
fayth. Lest we ascrybe to the one/
that whiche belongeth to the other/
and make of Christ/ Moses/ of the
gospell/ the law: dispyse grace and
robbe fayth: and fall from meke ler-
nynge in to ydle disputyons / brau-

lyngs

lynge and scoldinge about wordes.
The olde testament is a boke wher-
in is written the lawe of god / & the
dedes of them which fulfyll them /&
of them also which fulfyll them nat.
¶ The newe Testament is a boke/
wherin are conteyned the promyses
of god / & the dedes of them whiche
beleue them/ or beleue them nat.
Euāgelion (that we call the gospel)
is a greke worde/ & sygnifyeth good
mery/ glad/ & ioyfull tidynges/that
maketh a mannes herte glad / & ma-
keth him synge / daunce / & leape for
ioye. As whā Dauid had killed Go
lyath the giaūt/ came glad tidinges
vnto the iewes / that their fearfull &
cruell enemy was slayne / & they de-
lyuered out of all danger: for glad-
nes wherof they sōge/ daūced & wer
ioyfull. In lyke maner is the euan-
gelion of god (which we cal gospel
& the naw testamēt) ioyfull tidyngs
and

and as some saye: A good herynge publysshed by the apostels through oute all the worlde / of Christe the rightе Dauyd / howe that he hathe fought with synne / with dethe / and the deuyll / and ouercome them. Whereby all men that were in bondage to synne wounded with dethe / ouercome of the Deuyll / are without their owne meryttes or deseruynges / loosed / iustifyed / restored to lyfe / and saued / brought to lybertie and reconsyled vnto the fauoure of god and set at one with him agayne which tidynges as many as beleue laude / prayse / and thanke god / are glad / synge / daunce for ioye.

¶ This Euangelyon or Gospell (that is to saye / suche ioyfull tidynges) is called the newe Testament. Bycause that as a mā whan he shal dye / appoynteth his goodes to be delte and distributed after his deth

amonge

amonge them whiche he nameth to be his heyres. Euyn so Christ before his deth commaunded and appoynted that suche Euangelyon / Gospell or tidynges / shulde be declared throughoute all the worlde / and therwith to gyue vnto all that repent and beleue / all his goodes: that is to saye / his lyfe / wherewith he swalowed and deuoured vp deth his rightwysnesse / wherwith he banysshed synne: his saluacion / wherwith he ouercame eternall dampnacyon. Now can the wretched man (that knoweth him selfe to be wrapped in syn / and in daunger to dethe and Hell) here no more ioyouse a thynge / than suche gladde and comfortable tidynges of Christ / so that he can nat but be glad de and laugh from the lowe bottome of his hert / if he beleue that the tidynges are trewe.

To

¶ To strengthe such fayth with all/ god promysed this his euangelyon in the olde testameut by the prophetes (as Paule sayth in the fyrst chapiter vnto ꝑ Romayns) Howe that he was chosen out to preche goddes Euangelion/ whiche he before had promysed by the prophetes in the holy scriptures that treate of his sone which was borne of the sede of Dauyd. In the thirde chapiter of Genesis/ god sayth to the serpente: I wyll put hatered betwene the & the woman/ betwene thy seede and her sede: that selfe sede shall treade thy heed vnder fote. Christ is the womans sede/ he it is that hath troden vnder fote the deuyls heede/ that is to saye: synne/ dethe/ hell/ and all his power. For without this sede can no mā auoyde synne (deth) hell and euerlastynge dampnacion.

Agayne/ Gene. xxii. God promysed Abra-

Abraham/sayeng. In thy sede shall all the generacyons of the erthe be blessed. Christ is that sede of Abraham/saith S. Paul in the third to the Galathyans. He hath blessed al the worlde throughe the Gospell. For where Christe is nat / there remayneth the curse that fell on Adam / as sone as he had synned / so that they are in bondage vnder the dampnacyon of synne/ deth/ & hell. Against this curse blesseth nowe the gospell all the worlde / in as moch as it cryeth openly vnto all that knowledge their synnes and repent/ sayenge: Who so euer beleueth on the sede of Abraham shalbe blessed/ that is/ he shall be delyuered from synne / deth and hell / and shall hence forthe continewe rightwyse & saued for euer/ as Christ him selfe sayth (in the .xi. of Johan.) He that beleueth on me shall neuer more dye.

The

¶ The lawe (sayth Jo. in the fyrst cha) was gyuen by Moses: but grace and verrue by Jesus Christ. The lawe (whose minyster is Moses) was gyuen to bringe vs vnto the knowledge of oure selues / that we myght thereby fele & perceyue what we are of nature. The law condemneth vs & all oure dedes / & is called of Paule (in the third cha. of the .ii. pistle vnto the corinthians) the mynistracyon of dethe. For it kylleth oure consciences and driueth vs to disperacyon / in as moche as it requyreth of vs / that which is vnpossyble for our nature to do. It requyreth of vs the dedes of an holy man. It requyreth pfet loue from the low bottom and grounde of the hert / as well in all thynges which we suffre as in the thinges which we do. But sayth Johñ in the same place: grace and verrye is gyuen vs by Christ /

so

so that whan the lawe hathe passed
vpon vs / & condempned vs to dethe
(which is his nature to do) than ha
ue we in Christ grace / that is to say
fauour / promyses of lyfe / of mercy /
of pardone / frely by the merytes of
Christ / & in Christ haue we veritye
and trouth / in that god for his sake
fulfylleth all his promyses to them
that beleue. Therfore is the gospell
the ministracion of lyfe. Paule cal-
leth it in the forerehersed place of ỹ
seconde chap. to the Corinthiãs. the
ministracion of the spirit & of right-
wysnes. In the gospell whan we be
leue the promyses / we receyue the
spirite of lyfe / and are iustifyed in
the blode of Christ from all thinges
whereof the lawe condempneth vs.
And we receyue loue vnto the lawe
and power to fulfyll it / & grow ther
in dayly. Of Christ is it written
in the forerehersed fyfte chapter of
Iohan

Iohñ: this is he of whole abūdance
or fulnes / all we haue receyued gra
ce for grace / or fauour for fauoure.
That is to saye / for the fauour that
god hath to his son christ he giueth
vnto vs his fauour & good wyl / & al
gyftes of his grace / as a fader to his
sõnes. As affermeth Paule / sayeng:
whiche loued vs in his beloued be-
fore the creatyon of the world. So
that Christ bringeth the loue of god
vnto vs / and nat oure owne holye
workes. Christ is made lorde ouer
all / & is called in scripture / goddes
mercy stole. whosoeuer therfore fly-
eth to christ / can neither here nor re-
ceyue of god any other thynge saue
¶ In the olde testament (mercy.
ar many promises / which ar nothyng
els but this euangelyon or gospell /
to saue those that beleued thē / from
the vengeaunce of the lawe. And in
the new testament is oft made men-
cion

cion of the lawe / to condempne the / which beleue nat the promyses.
Moreouer the lawe & gospell maye neuer be seperate: for the gospel and promyses serue but for troubled consciences whiche are brought to disperacion and fele the paynes of hell and deth vnder the lawe / and are in captiuyte & bondage vnder the law.
In all my dedes I muste haue the lawe before me to condempne myne vnpfytnes. For all that I do (be I neuer so parfyte) is yet dampnable synne / whan it is compared to the lawe / which requyreth the grounde and bottome of myne herte. I must therefore haue alwayes the lawe in my syght / that I may be meke i the spirit / & gyue god all the laude and prayse / ascribige to hi all rightwysnes / & to my selfe all vnrightwysnes & synne. I must also haue the promyses before myne eyes / that I

dispayre

dispeyre nat/ in which promyse I se the mercy/ fauour/ and good wyl of god vpō me in the blode of his sōne christ/ which hath made satisfaction for myne vnparfytenes/ & fulfylled for me/ that which I coulde nat do,
¶ Here maye ye perceyue that two maner of people are sore disceyued. Fyrst they which iustifye them selfe with outwarde dedes/ in that they absteyne outwardly from that whiche the lawe forbyddeth/ and do outwardly that whiche the lawe commaundeth. They compare themselues to open synners/ and in respecte of them iustify thē selues/ condempnynge the open synners. They set a vayle on Moses face/ & se nat howe the lawe requyreth loue frō the botthom of the hert/ & that loue only is the fulfyllynge of the lawe. If they dyd they wolde nat condemne their neybours. Loue hydeth the multy
tude

tude of synnes sayth sayne Peter in his fyrst Pistle. For whom I loue from the depe bothom & grounde of myne herte/ him condempne I nat/ neither reken his synnes / but suffre his wekenesse & infyrmyte/ as a mother the wekenesse of her sonne/ vntyll he growe vp into a parfyte man.

¶ Those also are discepued which without all feare of god gyue them selues vnto all manner vyces with full consent / & full delectacion / hauynge no respect to the lawe of god (vnder whose vengeaunce they are locked vp in captiuytie) but saye: God is mercyfull / & Christ doyed for vs / supposynge that such dremynge and ymagination is that sayth whi che is so greatly commended in holy scripture. Naye/ that is nat sayth but rather a folysshe blynde opinyon / sprungynge of their owne corrupt nature / and is nat gyuen them

of

of the ſpirit of god/but rather of the ſpirit of the deuyl/whoſe faith now a dayes/the poppiſhe compare and make equall vnto the beſt truſt/ confidence and beleue/that a repenting ſoule can haue in the blode of oure ſauyour Jeſus/vnto their owne confuſyon/ſhame/& vttrynge what they are within. But trewe fayth is (as ſayth the apoſtle Paule) the gyft of god/& is gyuen to ſynners after the lawe hath paſſed vpon them/& hath brought their conſcyences vnto the brim of diſpacion & ſorowes of hell. ¶ They that haue this right fayth conſente to the lawe that it is right wyſe & good/and iuſtifye god whiche made the lawe/and haue delectacyon in the lawe(natwithſtãding that they can nat fulfyll it as they wolde for their wekenes) & they abhorre what ſo euer the lawe forbydeth/though they can nat alwayes auoyde

auoyde it. And their great sorowe is / bycause they can nat fulfyll the wyll of god in the lawe / & the spirit that is in thē / cryeth to god night & day for strength & helpe with teres (as saith Paul) ẏ can nat be expressed wt tonge / of which thyngs the belefe of our popish or of their father / whom they so magnify for his strōge faith hath none experience at all.
¶ The first / that is to say / he whiche iustifyeth himselfe with his outward dedes / consenteth nat to ẏ law inward / nether hath delectatiō their in: ye / he wolde rather that no such lawe wer. So iustifieth he nat god but hateth hi as a tyrāt / neither careth he for the promyses / but wyll with his own strēgth be sauyour of him selfe / no wise glorifyeth he god though he seme outwarde to do.
¶ The secōd / that is to say / the sensuall person / as a voluptuous swyne

ne / neither fereth god in his lawe neither is thankefull to him for his promises & mercy / which is set forthe in Christ to all them that beleue.
¶ The right christē man cōsenteth to the lawe that it is rightwyse / & iustifyeth god in the lawe: for he affermeth that god is rightwyse and iust / which is author of the lawe / he beleueth the promyses of god / & iustifyeth god / iugynge him true and beleuing that he wyl fulfyll his promyses. With the lawe he condempneth him selfe & all his dedes / & gyueth all the prayse to god. He beleueth the promyses / and ascrybeth all trauth to god. Thus euery where iustifieth he god & prayseth god.
¶ By nature through the fall of Adam are we the chyldren of wrath / heyres of the vengeaūce of god by byrth / ye / & from our cōception. And we haue our felowshyp w̄ the damp
ned

ned deuels vnder the power of derk
nes & rule of Sathan/ whyle we ar
yet in our moders wōbes/ & though
we shewe nat forth the frutes of syn
as sone as we be borne / yet are we
full of the naturall poyson wherof
all synfull dedes spring/ & can nat
but syn outwardes (be we neuer so
yonge/ as sone as we be able to wor
ke if occasyon be gyuē/ for our natu
re is to do syn/ as is the nature of a
serpent to stynge. And as a serpent
yet yonge / or yet vnbrought forthe
is full of poyson/ and can nat after-
warde (whan the tyme is come and
occasyon gyuen) but bringe forthe
the frutes therof. And as an edder/
a tode/ or a snake / is hated of man
(nat for the euyll that it hathe done
but for the poyson that is in it/ and
hurte whiche it can nat but do) so
are we hated of god for that natu-
rall poyson which is conceiued and

borne with vs/ before we do any out ward euyll. And as the euyll which a venomouse worme dothe/ maketh it nat a serpente: but bycause it is a venomouse worme/ dothe it euyll and poysoneth: and as the frute maketh nat the tree euyll/ but bycause it is an euyll tree/ therfore bringeth it forth euyll frute/ whan the season of frute is. Euen so do nat our euyl dedes make vs fyrst euyll throughe ignorance & blyndnes thorow euyll worckynge/ hardeneth vs in euyll & maketh vs worse and worse: but by cause that of nature we ar euyl therfore we both thinke & do euyll/ and ar vnder vengeance/ vnder the law conuycte to eternall dampnation by the lawe/ and ar contrary to the wil of god in all our wyll/ & in all thinges consent to the wyl of the fende. ¶ By grace/ that is to saye/ by fauour/ we ar plucked out of Adā/ the

groūde

grounde of all cupll/and graffed in Chryst the rote of all goodnesse. In Chryst god loued vs his elect & chosen/ before the worlde beganne/ and reserued vs vnto the knowlege of his sonne & of his holy gospell/ and whan the gospell is preached to vs/ openeth oure hertes/ and gyueth vs grace to beleue/ and putteth the spiryte of Chryst in vs/ and we know him as our father moste mercyfull/ and consent to the lawe/ and loue it inwardly in our hert/ and desyre to fulfyll it/ and sorowe bycause we cã nat/ which wyll (syn we of frayltie neuer so moch) is suffycient tyll more strengthe be gyuen vs/ the blode of Chryst hath made satisfactiõ for the rest/ the blode of Chryst hath opteyned all thynges for vs of god. Chryst is our satisfactyon/ redemer delyuered/ sauyour frõ vengeance and wrath. Obserue and marke in

Paules

Paules/Peters/& Jhons pistels/& in ỹ gospell what christ is vnto vs.

¶ By faith ar we saued only i bele uynge the promises. & though faith be neuer without loue & good wor kes/ yet is our sautnge imputed ne ther to loue nor vnto good workes but vnto faith only. For loue & wor kes ar vnder the lawe which requy reth perfection/& the groũde & foun tayne of the hert/ & damneth all im perfytues. Now is faith vnder the pmyses which damne nat: but giue pdon/grace/mercy/ fauour/ & what soeuer is cõteyned in the promises.

¶ Rightwisnes is dyuers/for blide reason imagyneth many maners of rightwisnesses. There is the right wisnes of workes (as I sayd before) whan the hert is away & is nat felte how the lawe is spũall & can nat be fulfylled but from the botom of the herte. As the iust ministracyon of

all

al maner of lawes/ & the obseruing of them/ for a worldly purpose & for our owne profyte & nat of loue vnto our neyboure without / all other respecte & moral vertues / wherin philosophers put their felicite & blessednes / which all ar nothynge in ỹ syght of god in respect of the lyfe to come. There is in lyke maner the iustifyeug of ceremonies which sõe imagyn their own selues/ some coũterfeyte other/ sayeng in their blinde reason: such holy persons dyd thus and thus/ and they were holy men/ therfore if I do so lykewyse/ I shal please god: but they haue none answere of god/ that ỹ pleaseth. The iewes seke right wisnes in their ceremonies which god gaue vnto thẽ nat for to iustifye / but to discribe & paynt christ vnto thẽ/ of which iues testifyeth Paule/ sayeng / how that they haue affectyon to god: but nat

after

after knowlege / for they go aboute to stablysshe their owne iustyce / & are nat obedyent to the iustyce or right wysnes that cometh of god / which is the forgyuenes of syn in christes blode / vnto all that repent & beleue. The cause is verily / that excepte a man cast away his owne imagynacyons & reason / he can nat perceyue god / & vnderstande the vertue and power of the blode of Christ. Ther is a full rightwisnes / whā the lawe is fulfylled from the grounde of the hert. This had nat Peter nor paul in this lyfe parfytly: vnto the vtter most / that they coulde nat be parfyter but syghed after it. They were so farforth blessed in christ / that thei hungred & thyrsted after it. Paule had this thirst / he consēted to ỹ lawe of god / that it ought so to be / but he foūde another lust in his membres contrarye to the lust & desyre of his mynde

mynde that letted him/ and therfore cryed out sayeng: Oh wretched mā that I am: who shal delyuer me frō this body of deth/ thākes be to god thorowe Iesus Christ. The ryghtwysnes that before god is of value is to beleue the promyses of god/after the lawe hath confoūded the conscyence. As whan the tēporall lawe ofte tymes condempneth the theefe or murderer/ & bringeth him to execusyon/ so that he seeth no thynge before him but present deth/ & than cometh good tydynges/ a charter from the kinge and deliuereth him. Lykewyse whan goddes lawe hath brought the synner in a knowlege of him selfe/ & hath confounded his conscyence/ & opened vnto him the wrath and vengeance of god/ than cometh good tydynges/ the Euangelyon sheweth vnto him the promyses of god in Christ/ & howe that

Christ

Christ hath purchased pardon for hi hath satisfyed the lawe for him/and pesed the wrath of god. And ỹ pore sinner beleueth/ laudeth & thanketh god/ thorowe Christ / and breaketh out into excedynge inwarde ioye/ & gladnes / for that he hathe escaped so gret wrath/ so heuy vengeaunce/ so ferfull and so euerlastyng a deth And he hence forthe is an huugred and a thirst after more rightwisnes that he myght fulfyll the lawe / and mourneth contynually cõmendyng his wekenes vnto god in the blode of our sauyoure Christ Jesu.

¶ Here shall ye se compẽdiously & playnly set out/ the ordre & practyse of euery thynge afore rehersed.

¶ The fall of Adam hath made vs heyres of the vengeance & wrath of god & heyres af eternall dãpnation And hath brought vs ito captiuyte & bõdage vnder the deuyll. And the

deuyll

deuyll is our lorde & our ruler / our heed / our gouernour / our prince / ye and our god: and our wyl is locked and knyt faster vnto the wyll of the deuyll / thā coude an hūdreth thousande chaynes bynde a man vnto a post. Unto the deuyls wyll consent we with all our hertes / with al our myndes / with all our might / power strength / wyl & lust: so that the law & wyll of the deuyl is writtē as wel in our hertes as in our membres / & we ronne hedlonge after the deuyll with full seale / & the hole swynge of al the power we haue / as a ston cast vp into the ayre cometh downe naturally of his owne selfe / wt all the violence and swynge of his owne weyght. With what poyson dedly / and venomouse hate / hateth a man his enemyes? With howe great malyce of mynde inwardlye doo we slepe & murther? With what vyo-

lence

vyolence & rage/ ye/ and with how feruent lust commyt we aduoutrye/ fornication/ & such lyke vnclennesse with what pleasure & dylectacyon inwardly serueth a glottō his belye? With what dilygence disceyue we? Howe busely seke we the thinges of this worlde? What so euer we do thynke/ or ymagin/ is abhomynable in the syght of god. For we can referre nothinge vnto the honour of god: neither is his law or wyl written in our membres or in our hertis/ neither is there any more power in vs to folowe the wyll of god/ thā in a stone to ascende vpwarde of his owne selfe. And besyde that we are as it were a slepe in so depe blidnes that we can nether se nor fele what misery/ thraldom & wretchednes we ar in/ tyll Moses come & wake vs/ and publysshe the lawe. Whan we here the lawe truly preached/ how we

that

chat we ought to loue & honor god with all our strength & might from the lowe bothom of the hert/ bycause he hath created vs/ & both heuen and erthe for our sakes/ & made vs lorde therof: and oure neyghbours (ye our enemyes) as our selues inwardly from the groūde of the hert bycause god hathe made them after the lykenes of his owne image/ and they ar his sonnes as well as we/ & Christ hathe bought them with his blode/ & made them heyres of euerlastynge lyfe as well as we: & how we ought to do what so euer God biddeth/ & absteyne frō what so euer god forbyddeth with all loue & mekenes/ with a feruent & a burnynge lust from the center of the hert: than beginneth the conscyence to rage agaynst the lawe & agaynst god. Now see/ be it neuer so great a tempest is so vnquyet/ for it is nat possyble for

a naturall man to consent to ꝑ lawe
that it shulde be good / or that god
shulde be rightwise / which maketh
the lawe in asmoch as it is cõtrary
vnto his nature & dampneth him / &
all that he can do / & neither sheweth
hi where to fetch helpe / nor prechyth
any mercy / but onely setteth man at
varyance with god / as wytnesseth
Paul. Ro. iiii. and prouoketh him
and styrreth him to rayle on god / &
to blaspheme him as a cruel tyrant.
For it is nat possyble for a man tyll
he be borne agayne / to thynke that
god is rightwyse to make hi of so
poison a nature / either for his owne
pleasure or for the synne of another
man / and to gyue him a law that is
impossyble for him to do / or to con-
sent to his wytte / reason and wyll /
beynge so fast glued / ye / nayled and
cheyned vnto the wyll of the deuyll
Neither can any creatures lose the
bondes

bōdes/saue the blode of christ only.
¶ This is captiuyte and bondage whēce christ delyuered vs/ redemed and losed vs. His blode/his deth/ his pacience in suffrynge rebukes & wronges / his prayers & fastynges/ his mekenes & fulfyllyng of the vtmost poynte of thē lawe / pealed the wrath of god / brought ỹ fauoure of god to vs again/ opteined that god shulde loue vs first / & be our father and that a merciful father / that wyl consydre our infirmites & wekenes and wyll gyue vs his spirit againe (whiche was taken awaye in the fall of Adam) to rule/gouerne/ and strengthe vs / & to breke the bondes of Satan/wherin we were so streit bounde. Whan Christ is thus wyse preched / and the promyses rehersed which ar conteyned in the prophetes in the Psal. & in dyuers places of the fyue bokes of Moses/ whiche

pre

preachynge is called the gospell or glad tidynges: than the hertes of them which are electe and chose/ begyn to waxe softe & to melte at the bountuous mercy of god/and kyndnes shewed of Christ. For whā the Euangelion is preched/ the spirite of god entreth into thē/ whiche god hath ordeyned and appoynted vnto eternall lyfe/ and openeth their inwarde eyes/and worketh such belefe in them, Whan the wofull consceyences fele & cast howe swete a thige the bytter deth of Christ is/& howe mercyfull & louyng god is through Christes purchasynge & merytes/ they begyn to loue agayn/ & to consent to the lawe of god/howe that it is good & oughte so to be/ and that god is ryghtwyse whiche made it/ and desyre to fulfyll the lawe/ euen as a sycke man desyreth to be hole/ and as an hongred and thirst after

more

more rightwysnes / & aft more strēgth to fulfyll the lawe more parfytly. And i all that they do or omyt & leue vndon, they seke goddes honour / & his wil w^t mekenes / euer cōdemnig ỹ vnpfytnes of their ded; by ỹ law.

¶ Nowe Chriſte ſtandeth vs in double ſtede / and vs ſerueth two maner wyſe. Fyrſt he is our redemer / delyuerer / reconſyler / medyator / interceſſor / aduocate or turney / ſolyciter / our hope / conforte / ſhelde / protection / defender / ſtrength / helth / ſatiſfaction / & ſaluacion. His blode / his deth / all ỹ he euer dyd / is ours. And Chriſt him ſelfe with all that he is or can do / is ours. His blode ſhedynge and all that he dyd doth me as good ſeruyce as though I my ſelfe had done it. And god (as gret as he is) is myne with all that he hath as an huſbāde is his wiues thorowe Chriſt & his purchaſynge.

¶ Secon-

¶ Secõdarily / after that we be ouercome with loue ⁊ kyndnes / and now seke to do the wyl of god (whyche is a christenmãs nature) Than haue we christ an example to coũterfeyt / as sayth Christ hi selfe in Joh. I haue gyuen you an example. And in another Euãgelist / he sayth: He that wyl be grete amonge you shalbe your seruaunt ⁊ minister / as the son of man came to minister ⁊ nat to be ministred vnto, ⁊ Paul saith: coũterfet Christ. And peter saith / christ dyed for you / ⁊ left you an ensample to folowe his steppes. What so euer therfore faith hath receyued of god thorow christes blode ⁊ deseruyng / that same must loue shede out euery whyt / ⁊ bestowe it on our neybours vnto their profyt / ye / ⁊ that though they be our enemys. By faith we receyue of god / ⁊ by loue we shede out again. And that must we do frely af-

ter the ensāple of Christ wᵗout any other respecte / saue oure neybours welth only / ⁊ neither loke for rewar de in erth nor yet in heuen for the de seruige ⁊ merytes of oure dedes as freres prech / though we knowe that good dedes are rewarded / bothe in this lyfe ⁊ in the lyfe to come: but of pure loue must we bestow our seluz al ẏ we haue / ⁊ al that we ar able to do / euyn on our enemyes to bringe thē to god / cōsyderige nothinge but their welth as christ did ours. christ dyd nat his dedes to obteyne heuen therby (that had bē a madnes) heuē was his alredy / he was heyre ther- of / it was his by inherytaunce / but dyd thē frely for our sakes / consyde- ringe nothinge but our welthe / ⁊ to bringe the fauoure of god to vs a- gayne / ⁊ vs to god. As no naturall sōne that is his fathers heyre / doth his fathers wyll bycause he wolde

be heyre/ that he is alredy by byrth: his father gaue hi that are he was borne / and is lother that he shulde go without it/ than he him self hath wytte to be: but of pure loue dothe he that he doth. And aske him why he doth any thynge that he doth: he answereth: My father bad/it is my fathers wyll / it pleaseth my father. Bonde seruauntes worke for hyre. Chyldren for loue. For their father with all he hath is theirs alredy.

So doth a cristen mā frely all that he doth / consydereth nothynge but the wyll of god & his neyghbours welth only: if I lyue chast/ I do it nat to opteyne heuen thereby: For than shuld I do wronge to the blod of christ. Christes blode hath opteyned me that / Christes merites hath made me heyre therof. He is bothe dore & way thitherwardes. Neither that I loke for an hier roume in he-

uen

uen than they shall haue which lyue in wedlocke / either than a hore in ỹ stewes (if she repent) for that were the pryde of Lucyfere. But freely to wayte on the euangelion: and to auoyde the trouble of the world / and occasyons that myght plucke me ther from / and to serue my brother withall (euen as one hande helpeth another / or one mẽbre another / bycause one feleth anothers greke / and the payne of the one is the payne of the other. Whatsoeuer is done to ỹ lest of vs (wheder it be good or bad it is done to Christ / & what so euer is done to my brother (if I be a christen man) the same is done to me. Neither doth my broders paine greue me lesse thã myne owne / neither reioyse I les at his welth thã at myne owne / if I loue him as well and as moche as my selfe / as the law commaundeth me if it were nat so: how

saith

sayth Paule: Let him that reioyseth reioyse in the lorde / that is to saye Christ / which is lorde ouer all creatures / if my merites obteined me heuē or a hier place there than had I / wheri I mizt reioyse besydz ẏ lorde ¶ Here se ye the nature of the lawe and the nature of the Euangelion. Howe the lawe is the key that byndeth & dampneth all men / and the Euangelion is the key that looseth thē agayne. The lawe goth before and the euāgelion foloweth. Where a precher precheth the lawe / he byndeth all consciences / & whan he precheth the gospell / he loseth them agayne. These two salues (I meane the lawe & the gospell) vseth god & his precher to heale & cure synners with all. The lawe driueth out the disease / & maketh it appere / & is a sharpe salue / & a fretynge corsey / & kylleth the deed flesshe / & loseth and

drawcth

draweth the sores out by the rotes/ and all corruption. It pulleth from a man the trust & confydence that he hath in him selfe & in his owne workes/ merytes/ deseruynges/ & cerimonyes/ & robbeth him of all his rightwisnes and maketh him pore. It kylleth him/ sendeth him downe to hell/ & bringeth him to vtter disperacion/ and prepayreth the waye of the lorde/ as it is written of Joh. the Baptiste. For it is nat possyble that Christ shulde come to a mā as longe as he trusteth in him selfe/ or in any worldly thinge/ or hath any rightwysnesse of his owne/ or ryches of holy workes. Than cometh the Euangelyon/ a more gentle plaster/ whiche soupleth and swageth the woundes of the conscyence/ and bringeth helth. It bringeth the spirite of god/ which loseth the bondes of Satan/ and coupleth vs to god

and his wyll thorowe stronge faith and feruent loue / with bondes to stronge for the deuyll / the worlde or any creature to lose thē. And the poore and wretched synner feleth so gret mercy / loue / & kyndnes in god that he is sure in him selfe how that it is nat possyble that god shuld forsake hi / or withdrawe his mercy & loue frō him. And boldly crieth out with Paul / sayeng: Who shall seperate vs frō the loue that god loueth vs with all? That is to saye / what shall make me beleue that God loueth me nat? shall tribulation? anguysshe? persecution? shall hungre nakednes? shall swerde? Naye / I am sure that neither dethe nor lyfe / neither angell / neither rule nor power / neither present thinges nor thinges to come / neither hye nor lowe / neither any creature is able to seperate vs from the loue of god which

is in Christ Jesus our lorde. In al suche tribulacyons a Christen man perceyueth that god is his father/ and loueth him / euyn as he loued Christe whan he shed his blode on the crosse. Fynally/ as before whan I was bounde to the deuyll & his wyll/ I wrought all maner euyll & wickednes/nat for hetles sake whiche is the reward of synne/ but by cause I was heyre of hell by byrthe and bondage to the deuyll / dyd I euyll. For I coulde non otherwyse do/to do syn was my nature. Euen so now/ syth I am coupled to god by christes blode/do I well/ nat for heuens sake/ which is yet ȳ reward of well doynge: but bycause I am heire of heuē bi grace & christes purchasynge / & haue the spirit of god/ I do good frely/for so is my nature As a good tree brigeth forthe good frute/ & an euyll tree euyll frute. By

the

the frutes shal ye know what the tre is. A mānes dedes declare what he is within/ but make hi neither good nor bad/ though after we be created a newe by the spirite and doctryne of Christ/ we ware parfyter alway with worckynge accordynge to the doctrine/ & nat with blynde workes of our owne imagining. We must be first euyl ere we do euyl/ as a serpēt is first poysoned ere he poison. We must be also good ere we do good/ as the fyre must be fyrst hote/ ere it hete another thige. Take an ensā-ple/ as those blynd & deffe which ar cured in the gospel could nat se nor here/ tyl Christ had gyuen thē syght and herynge/ & those sycke could nat do the dedes of an hole man/ tyll Christ had gyuen them helth: So can no man do good in his soule/ tyll Christ haue losed him out of the boundes of Satan/ and haue gyuen

him

him wherwith to do good / ye / and hyrste haue powred in to him that selfe good thinge whiche he shewed forth afterwarde on other. What so euer is our owne is synne. What so euer is aboue that / is Christes gift purches / doynge / and worckynge. Ye bought it of his fader derely w̄ his bloude / ye / with his most bytter deth and gaue his lyfe for it. What so euer good thinge is in vs / that is gyuen vs freely without our deseruynge or merytes for Christes blodes sake. That we desyre to folowe the wyll of god / it is the gyfte of Christes blode. That we nowe hate the deuylles wyll (wherevnto we were so faste locked / and coulde nat but loue it) is also the gyfte of Christes blode / vnto whom belongeth the prayse and honoure of our good dedes / and nat vnto vs.

¶ Our dedes do vs three maner ser

uyce

uyce. ffyrst they certify vs that we ar heyres of euerlastynge lyfe. And that the spirite of god/ which is the etnest therof is in vs / in that oure hertes consent vnto the law of god and we haue power in oure mẽbres to do it/ though imparfytly. And secondarily we tame the flesshe ther with/and kyll the synne that remayneth yet in vs/ & waxe dayly parfyter & parfyter in the spirit therwith and kepe that the lustes choke nat the worde of God that is sowen in vs/nor quence the giftes or worckig of the spirite / and that we lose nat the spirite agayne. And thirdly we do our duty vnto our neybour ther with & help their necessite vnto our owne cõfort also/ & drawe al mẽ vnto the honorige & praisynge of god. ¶ And who so euer excelleth in the gyftes of grace/ let the same thinke that they be gyuen him / as moche

to

to do his broders seruyce as for his owne selfe/and as moch for the loue which god hath to the weke as vnto him/ vnto whō god gyueth suche gyftes. And he that withdrawe th ought that he hath frō his neibours nede / robbeth his neybours & is a thefe. And he that is proude of the gyftes of god & thynketh him selfe/ by the reason of thē better than his feble neyboure / & nat rather as the truth is/ knowlegeth him selfe a seruaūte vnto his poore neybour/by ꝑ reason of them the same hath lucyfers spirite in him and nat christes.

¶ These thynges to knowe: fyrst the lawe / howe that it is naturall right & equite/that we haue but one god to put our hope & trust in / and him to loue with all the hert / al the soule / and all oure myght & power and neither to moue hert nor hande but at his cōmaundement / bycause

he

he hathe fyrste created vs of nought and heuen and erthe for oure sakes. And afterward whan we had marred our selfe thorowe synne / he forgaue vs and created vs agayne in the blode of his beloued sonne.

¶ And that we haue ỹ name of our one god in feare & reuerence / & that we dishonoure it nat in swearynge therby about lyght trysles or vanite or call it to recorde for the cõfyrmig of wickednes or falshed / or ought / that is to the dyshonoure of God / which is the brekynge of his lawes or vnto the hurte of our neighboure.

¶ And inasmoch as he is our lorde and god / and we his double possessyon by creacion & redemption / and therfore ought / as I said / neither to moue hert or hande without his cõmaũdemẽt / it is right that we haue nedefull holyedayes to come togyther & lerne his wyll / both the lawe

which

which he wyl haue vs ruled by / & al so the promyses of mercy which he wyll haue vs trust vnto / & to gyue god thākes togyther of his mercy / and cōmytte our infyrmities to him thorow our sauyour Jesus / & to re-conscyle our selues vnto him / & eche to other / if ought be betwene bro-ther & brother that requyreth it. And for this purpose & suche lyke / as to vyset the sycke & nedy / and redresse peace & vnytie / were the holydayes ordeyned only / & so farforth as they to be kepte holy from al maner wor-kes that may be cōuenyently spared for the tyme tyll this be done and no further / but than lawfully to worke.

¶ And that it is right that we obey father and mother / mayster / lorde / prince / & kynge / & all the ordynaun-ces of the worlde bodily and gostly by whiche god ruleth vs and min-streth freely his benefyts vnto vs al.

And that we loue them for the benefytes that we receyue by thē / & fere them for the power they haue ouer vs / to punysh vs if we trespace the lawe and good ordre. So farre yet ar the worldly powers or rulers to be obeyed onely / as their cōmaūdementes repugne nat agaynst the cō maundement of god / and than ho. Wherfore we must haue goddes cō maundement euer in our hertes / & by the hyer lawe interprete the inferyor: that we obey nothige against the belefe of our god / or agaynst the faith / hope and trust that is in him only / or against the loue of god wher by we do or leaue vndone all thing for hys sake / & that we do nothinge for any mans cōmaūdemēt against the reuerence of the name of god / to make it dispysed and the lesse fered and set by / & that we obeye nothinge to the hynderaunce of the know

lege

lege of the blessed doctryne of god/ whose seruaunt the holye daye is.

¶ Natwithstandynge though the rulers whiche god hath set ouer vs commaunde vs against god / or do vs opē wronge / & oppresse vs with cruell tyrānye / yet bycause they are in goddes rowme / we maye nat auenge our selues / but by the proces and ordre of goods law / & lawes of man made by ỹ auctorite of goddes law / which is also goddes lawe / euer by an hier power & rempttige ỹ vengeāce vnto god / & in the meane season suffre vntyll ỹ hour be come.

And on ỹ other syde to know that a man ought to loue his neibour equally & fully / as well as him selfe / bicause his neibour (be he neuer so siple) is equally created of god & as full redemed by the blode of our sauyour Iesu Christ. Out of whiche cōmaūdemēt of loue springe these.

Kyll nat thy neibour/defyle nat his wyfe/ bere no falſe witnes agaynſt him/ & fynally/ nat only do nat theſe thynges in dede / but coueyt nat in thyne herte/his houſe/his wyfe/his manſeruant/ maydſeruant/oxe/aſſe or whatſocuer is his. So that theſe lawes perteynyng vnto our neyboure are nat fulfylled in the ſyght of god ſaue with loue. He that loueth nat his neybourc / kepeth nat this cõmaundement: defyle nat thy neighbours wyfe/ though he neuer touche her or neuer ſe her/ or thinke vpon her. For the commaundement is / thoughe thy neybours wyfe be neuer ſo fayre/ & thou haue neuer ſo great opportunytie gyuen the / and ſhe content or haply prouoke the/ as Putipherꝛs wyfe dyd Joſeph/ yet ſe thou loue thy neibour ſo well/ that for very loue thou can nat fynde in thyne herte to do that wyckednelle.

And

And euen so he that trusteth in any thinge saue in god onely and in his sõne Jesus Christe / kepeth no commaũdemẽt at al in the syght of god. ¶ For he that hath trust i any creature / whether in heuen or in erth / saue in god & his sonne Jesus / can se no cause to loue god with all his herte. &c. Neither to abstayne from dishonourynge his name / nor to kepe the holy daye for the loue of his doctryne / nor to obey louyngly the rulers of the worlde / nor any cause to loue his neyghboure as him self / and to abstayne frome hurtynge him / where he maye get profyte by him / and saue him selfe harmles. And in lykewyse agaynst this law / loue thy neibour as thy self. I may obey no worldly power to do ought at any mans cõmaũdemẽt vnto the hurte of my neybour that hath nat deserued it / though he be a turke.

¶ And to knowe howe contrarye this law is vnto our nature / & how it is dampnation/ nat to haue this lawe written in our hertes / though we neuer cōmytte the dedes : & how there is none other meanes to be saued from the dampnacion / thā thorowe repentance toward the law & fayth in Christes blode / which ar ẏ very inward baptim of our soules/ and the wasshynge & the dippynge of our bodyes in the water / is the outwarde sygne. The plungyng of the body vnder the water signifieth that we repent & professe to fyght a gaynst synne & lustes / & to kyll thē euery daye more & more / with the helpe of god & oure dilygence in folowynge the doctrine of Christ and the ledynge of his spirite/ & that we beleue to be wasshed from oure naturall dampnation in which we are borne/ and from all the wrath of the

lawe

lawe / & from all the infyrmytes and weknesse that remayne in vs / after we haue gyuen our consente vnto ỹ law / & yelded our selfe to be scolers therof / & from all the imperfytnesse of all our dedes done with colde loue / & from all actuall synne whiche shal chaũce on vs whyle we enforce the contrary and euer fyght there a gainst & hope to sine no more. And thus / repẽtaũce & faith begynne at our baptyme & first professynge the lawes of god / & contynue vnto our lyues ende / & growe as we growe in the spirite. For the perfyter we be the greter is our repentaunce / & the stronger our faith. And thus as the spirit & doctrine on goddes pte and repentaunce and fayth on oure parte beget vs a new in Christ: euẽ so they make vs grow & waxe perfeyt & saue vs vnto the ende & neuer leue vs vntyll all syn be put of and

we

we clene purifyed and full fourmed and facyoned after the symilytude and lykenes of the perfytnes of our sauyour Jesus / whose gyfte all is.
And fynally to know that what soeuer good thige is in vs / that same is the gyfte of grace / & therfore nat of deseruyng / though many thingi be giuen of god / thorow our dilygẽce in working his lawes & chastesinge our bodyes & in prayenge for thẽ and beleuige his promyses / whiche els shulde nat be gyuen vs / yet our workinge deserueth nat the giftes / no more thã the dilygence of a marchaunte in sekynge a good shippe / bringeth the goodes safe to lande / though suche dilygence doth nowe and than helpe therin. But whan we beleue in god / & than do all that is in our might and nat tempt him / than is god trewe to abyde by his promise and to helpe vs and perfor-

me alone whan our strength is past
¶ These thynges I say to knowe/
is to haue al the scripture vnlocked
& opened before the/ so that if thou
wylt go in & rede/ thou canneste nat
but vnderstande. And in these thin
ges to be ignorannt / is to haue all
the scrypture locked vp / so that the
more thou redest it the blinder thou
arte/ & the more contrary thou fyn-
dest in it / and the more tangled art
thou therin & canst nowher thorow
For if thou adde a glose in one pla
ce/ in another it wyll nat serue.
And therfore / bycause we be neuer
taught the pfessyon of our baptim/
we remayne alwayes vnlerned/ as
wel the spiritualte for all their gret
clergy & hye scoles / as we laye / as
the laye people. And nowe bycause
the laye & vnlerned peple ar taught
these first principles of our profes-
sion therfore they rede the scripture
and

and vnderstande and delyte therin: And our great pyller of holy churche/ whiche haue nayled a vayle of false gloses on Moses face/ to corrupte the trewe vnderstandynge of his law/ can nat come in. And therfore barke and saye/ the scripture maketh heritykes and it is nat possyble for them to vnderstande it in Englysshe/ bycause they them selues do nat in latyne. And of pure malyce that they can nat haue their wyll/ they sley their brethrene for their faith they haue in our sauiour and therwith vtter their blody wolvysshe tyrannye/ and what they be within and whose dyscyples. Here with reder/ be commytted vnto the grace of our sauyour Jesus/ vnto whome and god oure father thorow him be prayse frō euer and for euer.

Amen.

Alet-

¶ A letter sent

vnto a certayn frēde / to enstructe hi in the vnderstandynge of the scripture / translāted out of French into Englysshe.

MY welbeloued brother in Christ / the sauyour / the peace and mercy of god be with you / and with al them that wyll the honoure of god and thēcrease of his golpell. Amen. I gyue thankes vnto our sauyour / that it hath pleased hi (in this gret wretchednes of infydelyte / with the which the poze soules bought with the precious blode of Christ / were soze clogged & combred) to gyue vs knowlege of his wozde / the which was holye buryed and dzowned by the reason of leude lerning fables / and dreames of men which haue bē hyther-

hytherto preched in the place of the right holy & worthy worde of god/ which the very sauyoure & redemer of ỹ worlde/ the only mediatour betwene god & man / very god & very man Jesus Christ came to shew vs which wordes (I mene the wordes of holy scripture / a mā ought to receyue in as gret reuerēce as though our sauyoure spake vnto vs in his owne person/gretly therfore ought we to thanke him / that it hath pleased him of his vnspekeable goodnesse / to gyue vs this grace / that we may rede his holy gospels/ and blessed be they that shall bere these holy wordes and kepe them.

¶ In as moche therfore / welbeloued brother/ that god of his infinit mercy (and nat by our deserupng/ which can do nothynge but synne) hathe gyuen vs this grace to rede these godly wordes / & to be refresh-

shed

shed with this heuenly breed. I de-
syre you that in all humilyte & lou-
lynes of hert/knowlegige that you
be nothyng but synne & abhomina-
tion(as all worldly thiges be)with
out any maner of presumyng vpon
your owne witte/ knowlege or wil
dome: ye come vnto the redynge of
the holy worde of god / settynge all
your hert in our lorde / desyring hi
with lowly prater/faithfully that it
wolde please him to gyue you his
holy spirite/as he hath promised to
the that faithfully requyre it of him
and so with a sure confydence and
fast hope & trust of his infinit good
nesse / desyre him that he wyll open
vnto you the kyngdome of heuyn/
with the key which no man can gy-
ue but he / and that it wyll please
him to lyghten youre herte through
pure & trewe vnderstandyng of the
christen layth/to thende you may be
made

made a trewe creature lyuyng no lẽ
ger in your self/ but all togyther in
Jesu chryst/ & that we loue nothyng
but hym & nothing to loue nother in
heuen nor in erth but for the loue of
him: & euen as he cõmaũded you to
loue youre neibour socouryng hi in
his bodylye nedes / so that you so-
cour him/ & nat norysshe him in his
dampnable lyfe / as they do whiche
gyue the goodes that belonge to
their chyldren/ & which the pore mẽ
shulde haue/that thoro we wekenes
can nat gette their lyuynge / vnto a
sort of vyllayn swyneheedes & strõ-
ge lubbers/which haue strẽgth yno
ugh to labour for their lyuynge/the
whiche ye ought nat to fede: for he
that wyll nat labour (sayth the Ap-
postle) shulde nat eate. Furthermo
re ye ought to loue your neighbour
and hys helthe so ardentlye that ye
shulde nat stycke to dye for him / yf

rale requyred/ the which thinge betokeneth & syngnifyeth the cõmunyõ of the precyouse body & blode of our lorde/ that we be one bodye in Jesu Christe/ & lykewyse as he dyed for vs/ so we do dye one for another: for we muste loue one another lykewise as he loued vs/ for so he cõmaũdeth vs/ sayeng: ℑ gyue you a new commaũdement ỹ one of you loue another/ lykewise as ℑ haue loued you. ¶ In this charite & loue is ỹ cõme and conclusion of all scripture. For that maketh vs loue (for the honor of god) fader & moder/ husband/ wife/ childzen/ brethrẽ/ systers/ & all other thinge except god: ye/ our selue and maketh vs leaue & forsake/ for elles we can nat be the disciples of Jesu Christ/ & without beynge his disciples we can haue no porcyon nor parte with him/ for he that loueth any thynge excepte he loue it

onely

only for the loue of god/he hath nat yet forsaken al thiges: but he that loueth nothinge but for ẏ loue of god and nether doth/ nether willeth any thige/ but for the loue ⁊ honoure of god/ he hath truly forsaken all thinges. Take hede you do nat misunderstāde me/ for whan I saye that you shulde forsake all thingi/ I do nat meane that you shulde entre relygion ⁊ make your self a monke/a frere/ or a nōne: for there is no peple in the worlde that hath les forsaken all thinge thā they. Whom shall ye se more busyer/ more curious about other mens busynes thā they. whō shall ye se more couetous/ hauynge lesse pitye ⁊ mercy on the pore/ lesse feringe ⁊ regardyuge god ⁊ his holy worde/ lesse ferynge to breke his cōmaūdement which standeth all in loue toward a mans neyboure/ whiche they consydre nat/ but gyue dily

gence

gence that their bely be full/kepyng
the to the tulers that mā hath made
settynge lyght by the cōmaūdement
of god: ye/ & brekynge them dayly
in that they ouercharge and deuour
the houses of pooze wydowes and
other simple people vnder ỹ coloure
of longe prayer & fayned holynesse.
¶ To the ende that such as seke nó
other but to deuoure you/ dysceyue
you nat/ it is necessary that you hol
de you vnto the wozde of god. And
that you maye the lyghtlyer vnder-
stande the scripture/ ye shall vnder-
stande that in holy scripture we ha-
ue the lawe/ whiche is so called foz
the most parte/ & somtyme it is cal-
led the lawe of bondage of ỹ flesshe
and of synne/ we haue of wozkes &
of righteousnes of man/ and also of
wozkes of the flesshe of the law. On
the otherside we haue also the gos-
pell/ the law of lyberte of the spirit

and of grace: of fayth/ and of the
ryghtousnesse that cometh of god of
the gospell/ fayth and spirite.
¶ The lawe is called generally in
all scripture euery cõmaundement
by the which we ar cõmaũded to do
or to shon ꝛ nat do any thynge/ as
thou shalte loue god aboue all thīge
thou shalte nat sley/ thou shalte nat
desyre any thinge/ that is to sayd/
thou shalte nat coueyt or desyre any
thynge contrary vnto the motion of
the spirite of god: for all concupis-
cence of lust contrary to the wyll of
god is synne/ ꝛ whan the lawe is
set before vs ꝛ giuẽ vs/ by ꝛ by our
flesshe/ that is to saye/ we our selfe
which be nothynge but flesshe with
out the spirit of god/ begynne for to
waxe angry ꝛ to be inflamed ꝛ set a
fyre/ ꝛ to be moued ꝛ styred with
great indignacio by ꝯ reson of our
synne ꝛ filthines which the lawe she-
weth

weth & openeth vnto vs / for before the worckyng of the law / mā was in peace brought a slepe in syn / nat perceyuynge the concupiscence & lustes nat beleuyng that they were synnes but whan he hath receyued the lawe he feleth his synne / out of the which he can nat draw himself / for the more he goth about by his owne workes / vertues and strengthe to ryse out of synne / the more he augmenteth and encreaseth his synne. For (as saynt Paule sayth) god sent vnto vs his sonne / bycause it was impossyble for vs to kepe the lawe by the reason of the infirmite that was in vs / to the ende that the rightoulnes whiche cometh of fayth / myght be parfyt in vs / for if it had ben possyble for vs to haue ben iustifyed by the lawe & to haue fulfylled it / what nede christ to haue dyed? And bicause it is impossyble to accomplysshe

and fulfyll the lawe withoute the
ſpiryte of god/ the fleſſhe grudgeth
full of angre and malyce/ ſayenge:
How is it poſſyble that I loue god
aboue all thyng/ or by that meanes
I ſhulde haue my hert alwayes vp
to god/ whych hert of his owne na-
ture can nat thinke nor ymagyne any
thinge but vanytie/ requyrynge al-
wayes and in all thinges his owne
glory & profyte/ and nat the honour
of god nor the profyte of myne euen
chriſten. Helas/ I ſeke nat that thi-
ge that ſhuld be to Chriſtes pleſure/
but all togyther myne owne com-
modytie. Howe is it poſſyble but I
ſhulde haue concupiſcẽce & luſtyng
cõtrary to the wyll of god/ cõſydrig
that I am nothig but fleſſh/ whyche
hath euer delyres agaynſt the ſpiryt
by the reaſon wherof I can nat do
that thing ỹ I wolde. Helas where-
fore hath god gyuẽ this lawe whych
is

is so burdenous & so weighty. And on this facyon the flesshe sore greued with the weight of ỹ law/ whi che is more than he can bere/percey uynge how sore it doth condempne him & all his dedes / begynneth for to curse & hate the lawe / & so consequently god which made the law. & for this cause sait Paul saith / The law worketh angre / in as moch as the flesshe knowyng his offences & hauynge his offences layde before him by the lawe/and seynge that he can nat ryse out of them/ doth wrestel and stryue with himselfe/ & murmurynge agaynst the lawe / as before is sayde / questyoneth & reasoneth in him selfe: why god gaue the lawe to Adam of the frutte of lyfe/ and why he made hi nat of such nature that he shulde nat synne/ & such other thinges which by gret ignoraunces & blasphemies against god

and his hye wisdome: which mã be
yng but asshes & dust / presumeth to
iuge & reprehende the diuine prudẽ
ce. And it is as moch as to wyl that
god were nat god. For if he wer nat
rightouse in euery thynge / he were
nat god / & his iustyce & rightuous-
nes requyre / that such inhibicions &
lawes shuld be ministred to ỹ orgu
lous & proude flesshe / for to bringe
hi down out of his pride. Wherfore
to wyll that these holy lawes were
nat giuẽ to men / is to wyll that god
were nat: & such be the blasphemies
of the flesh whan she receyueth the
lawe / which is spũall / in the which
she hath no intẽdemẽt nor vnderstã
ding: for she weneth to cõpasse it by
workes / which thinge onely kayth
doth. And now whã he seeth & per
ceiueth / that though he do neuer so
moch he cã nat accomplisshe or fulfil
the law / than is he full of horrour &
of dis-

of dispeyre / seyng that hell is redy for him/ bicause of the transgression of the lawe / & whan he can imagyn no wayes to auoyde the indignatiō of the law / than all dissolate & full of dispayre he begineth to abhorre the lawe / & without the father of heuen draw him & inspyre him / the way to fulfyll the lawe / he doth all cōtrary to it. For of hi selfe he can nat chuse but synne & do euyll. And therfore is the lawe gyuen vs / bycause we shuld know our sines / & the only office of the lawe is nat to iustify vs: but shewe vs our wekenesse & feblenesse in well doyng / & to shew man that he hath deserued deth & damnation / which by his own power he cā nat shon / to the ende that a mā knowyng his owne wekenes & vnablenes to do well / dispeyre of his own vertue & strength / settinge alyde all cōfydence in any thige that he cā do

humble

humble him selfe/ knowleging that
if our mercyfull lorde of his vnspe-
kable mercy / delyuer him nat from
deth and dampnacyon / the whiche
he hath deserued thorow transgres-
syon of the lawe / he had perysshed
and ben dampned for euer. For if
oure fearfe and proude herte be nat
mekened fyrst by the lawe/ and ma-
ke vs confesse oure selfe Synners /
we shulde neuer be saued by Christ
for he came for to saue synners and
vnrighteous/ nat them that be righ
teouse and iust / which iustify them
selfe by their workes.

¶ But whan a man knoweth his
owne fylthynes & abhomination / &
seeth that he is condēned righteous
ly to euerlastynge deth / thā cometh
the gospell/ which is to say glad ty-
dynges in vse & is presented vnto hi
which sayth: Thou wretched theef
whiche woldest haue depriued god
of

of his godheed/ & woldest haue ben thyne owne god thorow thy pryde: Thou wretched & desperate caityfe which after the iust iugemēt of god haddest deserued to be hanged on ỹ galowes of hell/ which hast the halter about thy necke/ that is to saye/ thy wyl/thy flesshe & thy lustes/ whiche be lordes ouer the by reasō that the spirite of god ruleth nat in the. The most mercyfull god hath sente the thy pardone/ and wyll nat that this iugement be executed/ but that thou be quyte and haue thy lyfe/ & be delyuered from the handes of the deuyll of hell/ which was thy hāgeman/ whom thou dydest serue and worke to. And he hath nat alonely rydde the from dethe and made the his seruant/ but also graunteth the to be his sōne and inherytour with our swete sauyoure Jesus/ whiche is become thy brother/ & whom the

father

father of his infynite goodnes and
kindnes (nat forbicause of thy good
dedes which hast done neuer but e-
uyll) hath gyuē for the/ to make full
satisfactyon for all thy euyll dedes/
so that thou beleue that he dyed for
thy synne & rose agayne to iustifye
the / which desyreth none other thig
but to saue that the which was lost/
that is to saye synners / whiche tho-
rowe their owne deseruynges were
in the way of dāpnacion. And whā
the conscience which was before full
of great drede / hereth this good ty-
dynges (if god gyue thē the grace
to gyue credēce therto & beleue thē)
than they be certayne / by the reason
of this fayth/ that they be pardoned
of all their offēces / thorow the deth
and passyon of Jesu Christ. Than
cōcepue they a gret ioye/ myrth & in
warde reioysynge in thē selfe. And
our mercyfull lorde in gyuynge vs
this

this fayth gyueth vs also his spirit the which maketh vs the very chyldren of god thorow faith/ & the very mẽbres of the body of Jesu christ/ & we be in all thynges alwayes conduyted & directe by this holy spirite of god / for otherwyse could we nat be the chyldren of god/for they only be the chyldren of god/which be led by the spirit of god. So we hauig this holy spirite in vs to be our gyde & directour of our tourney/ whiche is all charyte & loue/ by the whiche the lawe is accomplysshed / the lawe is fulfylled in vs. And by the reason of his holy spirit which gydeth vs/ we go no more in the waye of the flesh. For the flesh hath no lẽger dominion ouer vs / but is caste out of his kigdome (Christ reining in vs by the holyghost) whiche ausseth vs dayly to mortify our flesshe which alwayes is contrary vnto ỹ

spirite

spirit/ destroyeng / pullyng downe and cõsuminge our concupiscences and lustes by ỹ fyre of charyte. And albeit that this concupiscens is syn ye/ & moztall synne of his owne nature / neuertheles it is nat imputed noz rekened vnto vs which ar membzes of Jesu Chzist / consyderynge that by the reasõ of the spirit of god we loue god with all our hert/ & desyre nothing so moch/ as the wyl of god to be done in vs. And so by the reasõ that we haue this good spirit in vs/ we neuer sine. Foz this newe nattuyte / by the which we be made the infantes of god / doth cõserue & kepe vs/ that is ỹ holyghost / which thozowe fayth is gyuen vs. But in as moch as all our wyttes / wyll/ & intendementes be but flesh/ as lõg as we be inuironed & clogged with this coztuptyble bodye / which is a gret let vnto the soule / we cã nat be

without sinne/seing that all thinge that is in vs/ excepte the gyftes of god/ which sue & come of faith/ is al wayes contrary vnto the spirit / by the reason wherof euermore/ as tou chynge the olde man & fyrst Adam/ the outward man / the man of syn & flesshe/ we syn. And if we saye that we haue no synne/ we lye & deceyue our selues / & bycause of this / haue we cause euermore to mekē our self and to put awaye all confydence in vs or in oure workes / gyuynge all glory vnto god / which of his only grace delyuered vs from the captyuytie of deth / makynge it of no effecte or power to lose or distroy vs. For the lyfe which he hath giuen vs by the spirite of his sonne / is farre gretter than is this deth / and therfore it can nat harme vs. Whiche is a greate assuraunce to a mannes conscyence / for whan he beleueth surely

surely in Jesu Christ / he is assured and certifyed that Jesu Christ is in him / & therfore he can be afrayde of nothynge / seynge that Jesu Christ is puysaunt & mighty / whiche hath vaynquysshed the worlde & all power contrary vnto the soule / in the which he dwelleth by his holy spyryte / so that nothynge can ceperate him from his souerayne welth / whiche is Jesu Christ / which cõforteth him with his holy promyses / which euery faythfull ought to haue contynually before him. And by this meanes is the soule delyuered from the gret quakyng & tremblyng that he was in before the gospell was prẽsẽted vnto him / which dreded the law brought him vnto / shewynge him that he had deserued dampnacyon in the brekynge therof. But whan he hereth those same glad tydinges / he hath an inwarde ioye in himselfe

which

whiche no herte of man can thinke
without that he haue proued it.
For the more harder the condemna-
tion is / & the more sharpe the dethe
is that foloweth it / & from the more
greuousnesse that he is delyuered &
brought to this blessednes and lyfe /
which he neuer loked for / the more
is his ioye gret. And therfore ỹ sou
le consyderinge the excedyng good-
nes that ỹ endles mercy that the fa-
ther of heuen hath done for him / in
gyuyng his son for him / ponderige
also the most inestimable swetnesse
of the most benige Jesus / who hath
spent & shed his blode for him takig
vpon him all his sines / cancellyng
and makyng voyde the oblygacion
of deth in the whych he was bonde /
washynge him pure & clene in his
blode / baptisynge him with ỹ holy
spirite / the which of an ardent loue
wolde voucheſake to come downe &

dwell

dwell in his conscience for to direct it / & instructe it or corroborate it in fayth / gyuyng him vnderstādynge in the worde of god / layeng al these great gyftes & sondrie benefytes to gyther / conceyueth thorow the worcking of the holyghost a maruelous ardent loue toward god by the reason of the whiche he is set on fyre / & burneth in the meruelouse zele that he hath to the honour of god. And whan he seeth that he can nat please god so highlye as he wolde do / by the reason of the flesshe with his aduersarye vnto the spirite: and that his worke be nothynge parfyte by the reason of his infirmite: he mourneth in him selfe / desyring to be delyuered frō his seruytute of corrupcyon offline: but than is he brought in quyetnes by ỹ holy spirit which prayeth for him w^t^ vnspekable sighes / that this empeschment or let may

be

be taken away / to the ende he maye fulfyll the wyll and the lawe of god without any gaynsay or contradyc-cyon. And in all suche rebenynges the holyghost cõforteth him / so that at the laste he taketh all in gree pa-cyently / takynge all his pleasure in god / & that in all temptacyons and trybulacions & afflyctions that shal come to him. For the holyghost she-weth him the promyses whiche are conteyned in holye scripture and so instructe / seynge that it is the wyll of god that he shuld be so vexed / he reioyseth in all his tẽptacions / & all his troubles be lyght & swete vnto him. Howbeit there is one tempta-tion which is more gret & more hor-yble than all other / that is / whan we be persecuted on al sydes / & whã the lorde withdraweth his consola-cion and confort from vs / as though he were angrye agaynste vs / for

to

to proue & tast our fayth and confy-
dence that we haue in the goodnesse
of god. for whā our lorde doth com-
forte vs & we fele him to be present/
we set lyght of all our trybulaciōs.
be it losse of goodes/ of chyldren/ of
wyfe/ of husbande/ of lyfe / or of all
honoure / or whatsoeuer it be. But
whā we perceyue nat him to be nygh
vs whā he absenteth himselfe to our
semynge / to the profe of our fayth/
than we lackyng him lacke all good
nes/ full of synne & wretchednes / se
our self abhorred by ỹ reason of our
fylthynes/ se all thinge agaynst vs/
se hell open to deuour & swalow vs
vp las the forsaken of god. In this
maruelous tẽptacion it is but a foly
to rōne for socour to our good wor-
kes/ for the best of thē do but cōdem-
ne vs. For all the good dedes that
come of our selfe be but fylthines &
abhominacion before god / and as a
cloth

cloth defyled & contampnate with ỹ floures of a woman. In such a tẽp tacion there is no remedy but fayth that is to haue full cõfydence & trust in the promyses of god/as be these. He that beleueth i me shall nat taste euerlastige deth. Nothinge is im-possyble to hi that beleueth. Al they that call on the name of ỹ lorde shal be saued. And accordynge to your fayth/ be it vnto you. And many o-ther/of which holy scripture is full.

¶ Such promyses as promyse vs lyfe & delyueraunce from our euyls be called euangelique/ & be the ve-ry gospell or glad tydynges whiche saueth that whiche the lawe damp-neth/ which quyteth whan the law condempneth vnto the deth/ so that beleke be gyuen therto. And ỹ soule also hath another thige which may assure him/ that is/ that our helthe is nat in our handes/ for if it were/

we shuld haue lost it within a whyle/ but in the hande of god/ oute of whose hande no power can take it. and also that we be ŷ shepe of christ which can nat be rauysshed oute of his hande/ for as him selfe sayethe. No parson shall take thē away nor bercue me of thē. And this must we beleue surely that he came to saue synners/ & in as moch as we be synners/ he is com to saue vs/ & the more that the soule perceyueth hi selfe oppressit with gret & horrible synnes so moch the more to haue confydēce in the deth of our sauyour/ which satisfyed for al the syn of the world leuynge to haue any truste in hys good workes/ but only to haue confydence in the greate goodnesse of god/ which he declared habundantlye in the passyon and dethe of his sōne. For if by workes a mā might accomplysshe & fulfyl the law/ christ

suffred

suffred deth in vayne. Wherfore on Jesus only must we set all our confydence. Now we must nat bicause Christ is come to saue synners & to helpe thē that be diseased. We must nat therefore synne styll / to the ende that he shulde saue vs styll: for we haue done to moche alredye & synne euery day & synne euery houre sore/ for there is nat so rightuouse a man but he synneth / at the lest seuen tymes a day: but those same sinnes of the rightuouse man be nat imputed vnto him / bycause that the spirit of god is within him / for they be nat in him / for as touchyng the inwarde man / and in that that he hath the spirit / he synneth nat. For the fayth contynueth hole and parfeyte in the spiryt / which faith hath put awaye the hole body of synne / so that synne reygneth nat in vs / bycause we be made newe creatures / though now

and than by the reason of our weke-
nesse we do synne: yet this synne is
nat imputed bycause of the stryfe
that we haue agaist it. And for this
cause must we humble our selfe be-
fore god/ & knowlege our selfe to be
sinners/ & also haue a sure belefe that
our synnes be forgiuen vs/euyn as
we be assured by the infallyble pro-
myses of god/for as moch as we be-
leue/so moch receyue we of god/ as
he sayde: Accordyng to your faith
so be it to you. It is nat possyble ỳ
we beleue our synnes to be forgyuē
vs in Christ/but they be so in dede.
¶ Note well these wordes & print
thē fast in your hert that you forget
thē nat/ for it shalbe very necessary
for you to haue recourse vnto these
holy wordes & promyses/ that you
may defēde you against all tempta-
tions. for I am certayn that if you
be of Christ/ louyng him aboue all
thinges

thinges that the deuyll shall lay vn
to you greate assaultes for to make
you tumble from the faithe of Jesu
Christe. Wherfore praye instantly
god our good lorde that he wyl cō-
serue you & augmēt your faith/ and
vndoutedly he wyll augment it as
he hath promised/ & loke that you re-
syst all tēptacyons stronge in faith.
¶ Welbeloued brother / the worde
of god can nat lye/ it hath giuen vs
warnynge. They haue persecuted
me & so wyl they do you. Wherfore
thinke nat the contrary / but if ye fo
lowe Christ / ye must be persecuted
and mocked/ and laughed to scorne
within the house & also without of
all the worlde / & none shall speake
well of you. Yf so noble a prince &
so excellente was made a mockynge
stocke / was reproued & persecuted
of al the worlde/ as was Jesus our
heed/ it can nat be chosē but the mē-
bres

bres must be lykewyse hated / for it
is nat comlye the heede to be full of
thornes & the membres full of plea-
sure and delytes. Lykewyse as the
heed was nat of the worlde / no more
shulde the mẽbres be. Wherfore the
world dispyseth them as enemyes &
contrary to their prude / their cou-
tousnes and their flesshly pleasure.
But it is necessary that you confor
your selfe with the blessynges that
our lorde gyueth to them which ta-
ke trouble for the honour of him.
And that you laye euermore befor
you / the sermon that our sauyour
Jesus spake in the moũtayne / whe
he saythe: Blessed be they that suf-
fer persecutyon for rightuousnesse
sake / that is to saye / for the loue of
Jesu Christ / for he is oure rightu-
ousnes and our wysdome. And al-
so he saythe: Happye be you whan
mẽ shall curse you and saye all euyl
agaynst

agaynst you lyenge for my sake/ for
great shalbe your rewarde. &c.
¶ Bicause we shuld nat dispeire &
thinke our self out of the fauour of
god bicause we be persecuted/ he gy
ueth vs warnynge that the electe &
chosen haue be persecuted frō the be
gynnyng of the worlde: for the ene-
myes of ỹ truth neuer cesse nor shal
cesse vnto the ende of the worlde to
persecute the faythefull: which by
their fayth & longe pacyence/ at the
last shall ouercome. And whā their
enemyes wene to haue troden them
vnder the fote/ thā shal they be most
victorious. Beleue surely that our
lorde doth moch for vs whan he gy
ueth vs the grace to endure & suffre
any thynge for his honoure/ for a
noble hert which loueth his kynge
wel/ is meruelous wel apayde whā
the kynge maketh him knyght/ gy-
uynge him charge for to do batayle
for

for the quarell & honour of ỹ kyng. Lykewise the faithful ought gretly to thanke god / in that that he suffereth for his honour. For al our felycyte lyeth in this / that we be made conforme & lyke vnto our captayne and hed Jesu christ / & if we be troubled and vexed in this worlde with him / we shall also raygne with hi.

¶ It can nat be but there muste be alwayes debate betwene the worlde and the faythfull / for they be of contrarye affections.

¶ The worlde is nothynge but pryde / couetousnesse / all fylthynesse and flesshely lustes.

¶ The faythfull & the chyldren of god be all togyther humilyte / & lyberalytie & all clennesse & louers of spirituall thinges / full of faith / hope / and charyte / estempynge theselfe of no goodnes / knowlegyng themselfe to be but sine / settyng nought

by

by worldly goodes/ louyng nothin-
ge but goddes honoure.
¶ The worlde desyreth nothynge
but to plucke to him and gather all
that it can catche/ and snatche by a-
ny maner of wayes.
¶ The faythfull on the contrarye
parte be as dilygente to dele and to
gyue to al them that haue nede and
that they maye socoure / for the ho-
noure of God / and desyre none o-
ther rychesse but god.
¶ The worlde desyreth nothing so
gretly as to be praysed/ honoured &
magnifyed/ takynge more vpō him
thā becometh him/ & wyl haue none
prayed or spoken of but him selfe.
¶ The faythfull care nat thoughe
they be dispised/ dispraysed or mock-
ed for the honour of god / giuyng
all praise and honour vnto him/ de-
syringe nothynge so moche as the
honour of God only / of whom ry-
seth

seth and springeth all goodnesse.
¶ They that be of the worlde loue
nothyng but them selues / and that
thynge that pleaseth theym & them
that loue them / hatynge all thinge
contrary to their mynde / all thinge
that greueth or displeaseth them / &
chefely of al / they cā nat away with
the crosse (though no mā crosse him
selfe oftener than they) they loue no
thynge worse than tribulatyon &
persecutyon / they hate all thynges
that open and shewe vnto thē their
faultes / infyrmyties and wekenesse
they abhorre all instructyon of the
amendement of their lyuynge / and
for a conclusyon / they hate al thing
contrary vnto their pleasure.
¶ The faithfull loue nothinge but
god hauynge no delyte in them sel-
ues / neither loue any thige carnally
but loue that thynge that is contra
ry to their concupyscence & delyres /

and aboue all thinges they receyue
thankfull the crosse of Christ/ wh-
che is trybulation/ affliction & per
secution/ & haue thē in gret fauour
which shewe them their fautes/ ab-
horrynge all flaterers/ auoydynge
and flyenge to their power all er-
rours/ distroyeng the knowlege of
god/ hatyng all thinge that letteth
the correctyon and punyshment of
vyces/ loth to medle with any thin-
ge contrary vnto the wyll of god/
renounsynge that whiche is of the
worlde. And in as moche as their
wyl/ their sences & intendment/ whi
che be but fleshly/ be of the worlde
they forsake & vtterly renoūce them
selfe/ in that that they refuse the de-
uyll & all his pompes/ and by these
menes they accōplysh the worde of
god which sayth/ that he ỹ wyl nat
forsake hiself shal nat be his disciple
So he dot h also at the baptim whā
he

he sayth. I renounce Satan & all his pompes. In the which baptim there is a great abusyon nowe / as well as in many other ordynances of the church/for the child knoweth nat what is said/nor the godfaders nor the preest that baptyseth many tymes. And this is done by the prelates / bycause they wolde be made moche of & ordre all thynge at their pleasure the better / sayenge all in Latyne / where as the symple people vnderstande nothynge / which is a gainst the cõmaundement of god & ordynaũce of the apostle/ which cõmaundeth that such maner of folke prayeng or spekynge on that maner kepe sylence in the congregacion or churche / or els that they speke that men may vnderstande them.

¶ By these thynges aboue sayde may you vnderstande that ther shal neuer be peace betwene the worlde

and

and the spirit / and that the worldly shal neuer loue ỹ faithfull / but shall euermore persecute them by contynuall battayle / & bycause we haue so great & fearfull an enemy / whom it is impossyble to resyste / if we be nat well armed. We must aske of this noble instrument in whom the holyghost wrought / we must enquire of this noble vessell of electyon / doctour of the gentiles sayne Paul / what armoure is necessary / and he wyll tell vs that we shulde nat be defended with armours & scyences of man / neither by any relygyon or observacion / but with the armours of god. Fyrst of all we must gyrde our loynes with the truthe / so that all our strength stande in the truth / for our loynes betoken strength (as it is writen in Job). Than our strength may nat be in vanytte and delynges as ar all the constitutions

and

and inuencions of man: for seynge
that euery mā is a lyer/ that the wh
che cometh frō him must nedes be a
lesynge. Therfore we muste setell
our strength in verite & truth which
is Jesu christ/ which giueth vs har
dynes/ sayeng: Haue good confydē
ce and truste/ I haue ouercomen the
worlde. Thā must we take the brest
plate of righteousnes/ that is Jesu
Christ that is oure iustyce & our iu
stificacion. For in another place S.
Paul admonisheth vs that we cloth
our selfe with Jesu Christ/ that is
that we haue none other protectyon
or any other socoure to truste vpon
but him onelye whiche is the sure
and true protectoure. Nowe/ after
this we must haue our fete shode in
the preparyng of the gospel of peace
that is/ that our affyction & lustes
be mortifyed/ that we maye walke
after the spirit of god. And whā we
haue

haue al this/ we must haue the sheld of faithe for to put of tẽptaciõs that they hurte nat our conscyences / hauynge a sure belefe in the holy promyses of god/the which we must seke within our cõscyence / & nat here and there as many haue done/ whiche for lacke of redynge & vnderstãdinge holy scripture / haue deuyded the christen people into more sectes than all the worlde is in besydes.
We muste also haue a sallet/that is hope of helth / that is / that we haue sure trust/ that euyn as Jesus christ dyed for vs/ euen so we to be saued. And euyn as thou hast faith that he dyed / so must thou haue hope that he dyed for the / for he that hath nat this hope/can neuer haue a full confydence in god. For to confounde also all the aduersaryes of the fayth we must gyrde vs with the swerde of ẏ spirit/ which is ẏ word of god.
And

And howe we must vse it our capi-
tayne & heed hath shewed vs. Whā
the deuyll came to tempte him / we
rede nat that he toke any thynge to
resyste him but the onely worde of
god / shewinge vs that we shulde in
all temptations haue recourse vnto
that and be contented with that.

¶ In this poynte are the enemyes
of Jesu Christ greatly to be repro-
ued / which say that the laye people
and worldly (for so they call them)
ought nat to rede the holy scripture
nor for to commen of the worde of
god / as who sayth / Christ spake to
clerkes only and shewed them onely
the secretes of his father / and nat
to the vulgare and cōmen laye peo-
ple / in as moche as the chefe of his
disciples were fysshers and no doc-
tours: & also he thanked his father
that it pleased him to hyde his secre
tes from the prudent & wyse of this

worlde

worlde and had opened it to youn-
gelynges / that is / vnto soles after
the iudgement of the worlde. For
that I can nat merveyle ynoughe of
their madnes which wyll forbyd or
let the comen people to rede the ho-
ly wordes of god / seynge that euer
from the begynnynge of the worlde
god hathe chosen moste symple and
apyotes to the vnderstandynge of
the great misteryes whiche he hath
hydde from the greate wyse & sage
men / the experyence of the whiche
thinge we se dayly before our eyes.
¶ But the oute raged cloggers of
mennes consciences / whiche feare
lest their gaynes and gettynge shul
de be demynysshed / and that they
shulde nat eate so manye fatte mor-
selles / as they do and haue done be-
fore / seyng that they can nat plucke
backe the shepe of Christ (all stor-
uen and famysshed for the worde of

god) replenisshed with the spirit of the deuyll / begyn to blaspheme the worde of god / and aboue all thinge the wrytynge of sayne Paule / as ye knowe these enemies of Christ dyd murmure behynde my backe / & yet had they nothynge to answere whā I was there / & therfore spake they nothynge before me therin / for they knew well that by the grace of god I was kepte well ynough for them for to defete & confounde their beslly wordes / reasons & deuilisshe obiections. Therfore / if these belly bestes & fylthy swyne full of ambicion & auarice / enemyes to all truthe / disceyuers of mānes soule / and bringers of it out of the right way / false christen men and very ypocrytes make suche obiectyon with you: Howe you knowe that the holy bokes that ye rede howe con seyne the Gospell without that the churche had appro-

ued

ed them/and without the counsels
s it appereth in the decrees and de
retalles / had alowed them. Not-
withstandynge that such questions
e so folysh/that it is but folly to an
wer them: yet to the ende that they
sceyue nat symple people/ euen as
ur maister Christ asked the Iewes
question / whā they asked him by
hat power he did those thyngs that
did: for the questiōs be euen & pro
ded both of infydelyte. ye shall de
maūde of thē/what colour ỹ popes
crees and decretals haue to couer
ē self & their fylthynesse: but i that
ey allege wrongfully sayntt Paul
d other workes of the olde & new
stamēt/ by which thing they shew
ydently holye scrypture ought to
oge and approue all thynges that
e good / and reproue all thynges
at be nought/and nat to be iudged
d reproued by any mannes lear-

nynge. For the holy scripture hath be gyuen with so euydent and manifest sygnes and tokens that there is no doute of but it is of god/ as ye lawe whiche god gaue by Moses/ which no man douted to be goddes seynge that in so euydent a token it was gyuen from the mountayne couered with fyre and with clowdes. Who was euer so hardye to iudge one of the bokes of Moses or of the Prophetes? euen so by more stronge argument/ the bokes of the new Testament/ which be so moch more perfyte than the olde: how moch more clerely they shew Christ than the olde. Also lykewyse as Jesus dyd take no wytnes of men but onlye of the father: lykewyse the worde of god is nat to be iudged nor maye nat receyue his authoritye of men/ but onely of god. Therfore they that wyl iuge it/ be very Antichristes

hristes. For in that they take vpon
theym to iuge it / they exalte theym
selfe aboue it. He that exalteth him
selfe aboue the worde of god / exal-
teth him selfe aboue god and the po
wer of god. And therfore these ma
kers of decrees and other tradity-
ons / as offerynges / tythes / and o-
ther inuentyons / with the whiche
aynt Augustyne in his tyme sayd
That they were more charged and
vden than the Jewes. But nowe
what wolde he saye if he sawe the
abhominable sorte of lawes and cō
stitucyons the which they haue ma-
e to take the symple people in their
ettes. And yet they colovre theym
ith holy scripture / wrastige and
rithynge it at their own pleasure
s it appereth by their decrees. For
heir lawes had neuer be receyued
ad they nat clokyd theym with ho
e scripture. Nowe / byeause the
faythfull

faythefull Chriſten in lokynge on
the ſcrypture ſhulde nat know what
holy horiſons they be / & the effects
of their lawes / as be theſe that pre-
ſtes ſhulde nat haue wyues by lau-
full maryage / & that men ſhulde nat
eate of ſuche meate as god ſendeth
with gyuynge thankes: clene con-
trary to the cõmaundement of god.
And to the ende that theſe thynges
ſhuld nat be knowen / they haue for-
bydden that any of the laye people
diſpute of the faith / either openly or
pryuely. For whan one reaſoneth
with them of ſuche maters / he muſt
holde his peace / or ſay as they ſaye /
oꝛels they wyll curſe him and make
an hertyke on him: ſayeng / that he
ſpeaketh moꝛe than becometh him
oꝛ to him belõgeth. And one of that
ſoꝛte checked me ones / bycauſe I
redde the Byble / hauyng nat redde
before my Philoſophye / with the

which

whiche they bringe oute of the right
course all them that be newly plan-
ted in the faythe in all vniuersyties
in christendome. But this thige bas
sheth me but lytell: seynge that this
ordynaunce is made cleane repug-
naunt vnto god / to the fulfeynge
of all vngracyouse seyences.
¶ Therefore / welbeloued brother /
take no regarde vnto the wordes of
these outraged dogges / but take vn
to you the worde of god / which only
can saue youre soule. Studye in
that daye & nyght / and in all places
goynge and commynge / let that ne-
uer slyde out of your hert nor mynd
all your studye to rede & vnderstan-
de these holye wordes in all hump-
lytie of hert. For god sayth: whom
shall I regarde / but him that hathe
a meke herte / & a contryte spirite fe-
ynge my wordes. Therfore sette
al your confydēce in god / lokyng of
him

him onely the grace to vnderstande his right worthy wordes/ gyuynge dilygence to be obedyente to the holye mocyons of the spiryte: so that at the last thou maist do those thynges that those holye wordes commaunde/ settynge no regarde by any thinge in the worlde: ye/ though the Angels in heuen shulde tell the/ moche lesse than if that men full of vanytie shulde go about to perswade the/ excepte that it be grounded vpon the worde of god/ which can neither discey ue nor be discey ued. Wherefore it muste be receyued purely withoute addynge any thynge of mānes therto. For the worde of god is so pure/ so net/ so cleane/ and so parfyte/ that it can suffre nothinge to be mengled therto. And for this cause remembre the rule which I haue so often tymes inculcate vnto you. Do that onely to the Lorde

which

whiche he cõmaundeth you. Thou
shalte adde nothyng therto / neither
diminysshe any thinge therfro. Re-
membre also that by faith we be ma-
de the membres of Jesu Christ and
that is the thynge whiche ioyneth
vs vnto him and oure conscyences.
By faythe we be made his espouses
and by the reason of this maryage
he gyueth vs all his good dedes &
merytes / all his righteousnesse and
holynesse / and taketh vpon him all
our synnes which can nat noy him /
seynge that he bare thē on the crosse
and with the scybulacyon of this
worlde / made full satisfactyon for
all. And so the soule hathe fyrme
and stable fayth and charitie / whi-
che is gyuen vs whan we be vned
and made one with Jesus / whan he
gyueth vs his holye spirite / whiche
doth conduyte and guyde vs in the
right waye / all the lawe is accom-
plyd.

plyshed and fulfylled / as ye maye
moze largely vnderstande / if ye di-
lygently rede the scripture / as ye do
full well. In the whiche god gyue
you grace to contynue with the en-
creasse of fayth and spirituall vnder-
standynge. The whiche gyue you
he whiche hange on the crosse & dyd
cancell the oblygacyon of fayth / in
whiche we were dettours / and rose
the thyrde daye to iustifye vs / that
haupnge this vnderstandynge ye
maye edifye youre houshoide in the
fere of god and your neighbours to
the edifyenge of the verye bodye of
Jesu Christ / of the whiche we hope
to be very membres / whan his glo-
rye shal appere: euen as we be now
in this moztall lyfe by trew & quick
fayth / the which we must prayehim
to augmente / to the ende that woz-
thely we maye offre vp our body by
trew moztifyeng of this olde Adam

and

and euermore studyenge to be newe borne / and so to be made a newe creature after the shappe of god / a man spirituall and interpor man.

The grace of the almighty father the peace of the mercyful Jesus / the consolation of the most holy spirite be alwayes with you. Amen.

I praye you haue remembraunce of me in your prayers / that I maye worthely walke in the holye worde of god / to the glory of god. Amen.

¶ Finis.

¶ Of gouernours / as Judges / baylyfes / & other lyke / An informacion after the gospell.

The gospell is written for all persones / & for all estates of the worlde. And there is none estate

in the worlde / but that he may fynde in the gospell howe that he shuld lyue it that he wyll folowe it. Let none thinke that he is nat boũde to lyue after the gospell though he be neuer so great a person / be he duke prince / emperour / or bysshop: For god hath cõmaunded that the gospell be preached to euery creature / that is to saye / to all mankynde. Before god there is no dyfferynge / neither dystynction / whether thou be a commen husbande man or a gouernour of a towne or of a contrey / noble or vnnoble / we haue al promysed at oure baptysme the one as moche as the other / we haue al taken one rule that is the teachyng of the Gospell after the whiche we must lede & gouerne our lyfe. We maye nat saye / let the monkes and preestes kepe it for we haue all promysed at our baptysme ỹ one as moche as the other.

wher-

Wherfore whan the lordes wyll lyue as they shulde do after the Gospell/they must fyrst obserue and kepe two thigi/ that is to say/ mercy & iustice. And also that they knowe whan they muste be mercyfull / and whan they must vse iustyce.

Than first it behoueth that thyne intēt be to defende the rightuouse & innocent/& so with the seculer ryght to come in ayde vnto the right of the Gospell / reprouynge and rebukyng openly & without any fauoure all vnrightousnesse/to thentent that the people may liue frely vnder thy protection / preserued from theues/ murtherers/ and from all maner oppression and iniurye / as farreforth as is possyble vnto the / whan thou dost so thou art goddes seruaunt.

But it behoueth ỹ thou be well ware in suche thinges to auenge thy self in thy iugemēt & that thou gyue

no

no iugement nor sentence / but only where ỹ knowest ỹ thy iudgemẽt is rigtful / & ỹ neither for hatred / enuy / nor fauour. & yet thou must do it wt as grete mercy & compassyō / & as tenderly as ỹ woldest cut of a corrupte mẽbre frō thine owñ body / which by the malice or corruption if ỹ dydest let hi alone / wolde corrupt thy hole body. It wer also no hurt i this mater to kepe ỹ ordinãce sōtyme made bi Theodosi⁹ empour / which ordeyned that non shuld be put to deth before that he had bē. xxx. dayes i pūsō to thentēt that in the meane tyme he might be well aduysed to make answer / & to thentent that ỹ iuge shuld cause no man to dye hastely & without aduisemēt / but ỹ he might haue tyme to cole his enchafed courage

And whā any of ỹ cominalty shuld happē to do any euyll by misfortune agaīst right & iustice / the whe-

che

che hath alwayes before be of good
lyfe & name / such a one may a iudge
helpe agaynst the lawes & procure
his delyueraūce without syn. For
if it be so that ỹ lawe of Moses had
so great discretion that therby they
dyd nat put them to deth / whych vn-
warely & bycause of mysaduenture
had cōmytted murther against their
wyll. As it is written in Deutero-
nomi. iiii. So that Moses had as-
sygned. iii. cyties / vnto whych they
that had commytted homicyde by
mysfortune against their wil / might
flye for their sauegarde. How moch
more shulde we that are Christen /
that lyue after the gospell / and tour
our enemyes / haue and kepe discre-
tion and regarde in this maner.
This I say / to thentēt that ỹ iuges
shall nat thinke that they offende if
they helpe such. For whā they haue
hope & lykelyhod that the euyll doer

shall

shall amende they must be alwayes merciful/as Christ was vnto ẏ wo mā which was foūde in aduoutry. As s. Joh. reherseth/ Jo. viii. The temporall lawe must obeye ⁊ serue vnto the gospell/it maye in no wyse be contrarye thervnto/ wherfore if any thynge therin be agaynst the Gospell/than the tēporall law must gyue place ⁊ perisshe in that poynt For we must alwayes obeye more vnto god than vnto mē. As techeth vs saint Paul. Actuū. v. Them that we may amende by warnynge we shal nat correct them by iustyce. All that a iuge may do without synne in the cause of another/ he maye nat do it in his owne. For non may auenge his owne iniury/ nor vexe his Christen brother for his owne profyt. as it is before sayd/ that the true christē neuer playneth vnto the iuge of the iniury that men do vn-
to

hi/ but suffreth all pacyently. As
ayth .s. Paule. 1. Cozin. vi. Nowe
s synne yet alwayes in you/ bycau-
e ỹ ye haue stryfe togyther among
ou. Why do ye natte rather suffre
wzonge? why do ye nat rather recey
e hurt? It behoueth the iuges to lo
e deligẽtly ỹ the one do nat wzõge
he other/ without lokyng that eue-
y mã shulde cõplayne vnto him/ ⁊
ll by charytie / sechynge nothynge
ut the rest and quyetnesse of their
hristen bzother whom the euyl peo-
le do oppzesse. The pzopher Esay
epzoueth the princes and iudges
hat in theyr iudgementes ⁊ senten-
es take regarde vnto rychesse / se-
hynge theire owne pzofyte / oz be-
ynge fauoure vnto their fryndes /
spenge on this wyse.

They all loueth bzybes / they
olowe rewardes / they iudge natte
nto the Orphantes / and the cause

of the wydowe entreth nat vnto th
They ought to determyn the cause
with good auysement / & as shortely
as wer possyble / & to exhort the par
tyes to make brotherly appoynte
mēt the one with the other / shewing
them by the gospell that the christi
ought nat to haue sute & proces a
monge them. They ought to be ve
ry sorye of the dissentyon of their
christen brethren / & of the cuyl go
uernaunce of cuyll doers. It behoo
ueth also that the lordes enforce thē
selues to put away all cuyll custo
mes / and that they forbyd streytly
that no yonge stronge persons go
on beggynge. For therof commeth
gret cuyll / but shall constryne them
to lerne a craft. Therto a place in
the Cyuyl law that forbiddeth that
no stronge persones beyng in helth
shall begge their breed. And there
fore I merueyle gretly that the tem
porall lordes kepe nat this lawe /

ynge that it is good and nat con-
arye / but agreable vnto the gos-
ell / which commaundeth that we
hat laboure natte shulde nat eate.
The lordes shuld procure & cõ
ell the rich folke that they shuld do
eir dilygence to cause the poore
onge folke to lerne a craft / to then
ent that they shulde nat go a beg-
ynge / & that they haue none occa-
on to take thẽ to the walet. The
lers shuld also ordeyne some ho-
est prouisyon / that the poore impo
ent / yonge chyldren & olde people
hat can nat gette breed / & haue nat
herof to lyue / shulde nat be con-
reyned to go frõ doore to doore: but
were rather better that they shuld
rdeyne .iii. or .iiii. honest persons
n euery paryssh / which of a comen
easure / as of the treasure of the
oore / might prouyde euery weke
s moch as shulde be nede to euery
ouse of the poore / & that by porcion

after the nombre of the poore. And that they shulde exhort the ryche to gyue their almes to that comē treasure/ and to bequeth that that they wolde bequeth by their testamētes otherwayes to that comen treasure. For we can fynde the meane to byld gret abbeys for to nourysshe in delycate lyuynge stronge people that may labour/ & somtyme hores and bawdes also. And why can we nat as well fynde the meanes to do our charytable workes according to the gospell to the poore impotent/sycke and feble. We shuld also bye houses for the poore to dwell in/ as are the hospytalles/ sytuate in a fayre pleasaunt & large out of the towne. and lykewyse shulde we prouyde vnto them an honest man that myght euery day make vnto them a sermon shewynge them the worde of God for to comforte them in their poucrtye and langours/ which shulde be

a seruyce honest / holsome and very acceptable vnto god.

¶ The office of all estates.

1. Timo. iii.

A Bysshop must be fauteles / the husbande of one wyfe / sobre / discrete / honestly apparelled / herberous / apte to teche / nat dronken / no fyghter / nat gyuen to fylthy lucre: but gentle / abhorrynge fyghtynge / abhorrynge couetousnesse / and one that ruleth his owne house honestly / hauynge chyldren vnder obedyence with all honesty.

¶ Rulers. Sap. i.

Ye that are rulers of the erth / se that you loue rightuousnesse / and that you cõmyt none vnrightuousnesse in iudgement. Leui. xix.

Thou shalt nat fauour the poore nor honour the mightye: but shalte iudge thy neyghbour rightuously.

¶ The comens. Leui. xix.

Ye shal nat disceyue your brethrē neither wᵗ weight nor measure: but shall haue trew balances and trewe weightes/for I am ꝯ lorde your god

¶ Husbandes. Ephe .v.

Husbandes/ loue youre wyues/ euen as Christ loueth the congregatyon/ & gaue him selfe for it to sāctifye it/ & clensed it in the fountayne of water thorowe the worde/to make it vnto hi selfe a glorious cōgregatyon without spotte or wrynckle or any suche thynge.

So ought men to loue their wyues/ as their owne bodyes. He that loueth his wyfe/ loueth him selfe. For no man euer yet hated his owne flesshe but nourisshed it .&c.

¶ Wyues. Ephe. v.

Wyues submytte your selues to your owne husbandes/ as vnto the lorde. For the husbāde is the wyues heed/ euen as Christ is the heed of the congregation. Therfore as the

congregatyon is in subiectyon to Christ: likewise let ỹ wiues be i subiectiõ to their husbãdi in all thiges.

¶ Fathers & moders. Eph. vi

Ye fathers / moue nat your chyldren so wrath / but bringe thẽ vp w^t the nurter & informacion of the lord

¶ Chyldren. Ephe. vi.

Chyldren / obey youre fathers & mothers in ỹ lorde / for so it is right Honour thy father & mother (that is the fyrste commaundemente that hath any ꝓmys) that thou mayst be in good estate & lyue lõge on therth

¶ Maisters, Collo. iii.

Ye maisters / do vnto your seruãtes that which is iust & egalle / puttynge away all bytternesse & thretenynges / knowynge that euen ye haue also a maister in heuen.

¶ Seruaũtes. Collo. iii.

Seruauntes / be obedyent vnto your bodily maisters in al thinges nat with eye seruyce as men plesers

but in synglenes of hert feryng god And whatsoeuer ye do/do it hertely as though ye dyd it vnto the lorde and nat vnto men / for as moche as ye knowe that of the lorde ye shall receyue the reward of inheritance for ye serue the lorde Christ.

¶ Wydowes. 1. Timo. v.

She that is a very wydowe and frendlesse / putteth her trust in god and contynueth in supplycatyons prayer/ nyght and daye.

¶ The sõme of all.

Loue thy neybour as thy selfe/ & what so euer ye wolde that other shulde do to you / do you euyn the same to them: and what ye wolde nat that other men shuld do to you se that ye do it nat to them. Finis.

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